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And Religious Telegraph.

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RELIGIOUS MISCELLANY.

THE FEWER THE BETTER.

Messrs. Editors.—Under the Editorial department in your paper of August 6th, was an account of the Theological Examination in Cambridge. You noticed a remark of the late President Willard in the funeral sermon of Rev. Mr. Hilliard, that in his time the greater part of the clergy of Massachusetts received their education at Cambridge—you then remarked that "few of the ministers that are now coming forward receive their education at Cambridge," and added, "the fewer the better, until they are differently educated."

"The fewer the better," to this sentiment I heartily assent. I was also present at the examination and came away with most melancholy reflections. As I retired from the Chapel I said to myself, "Here are young men going forth into the world, professing to preach the gospel, and yet there has been no evidence exhibited, to-day, that they understand the gospel speculatively, or that they have felt its sanctifying influence on their own hearts." We did not hear any thing by direct assertion, or by implication, of a depraved nature, of the operation of the Holy Spirit upon the human heart, or of atoning blood. But on the contrary, it seemed to be taken as granted, that human nature comes into the world pure, and that it becomes corrupt only by example. We should not have known by any thing that was said, that the Theological School in Cambridge ever had heard whether there was an Holy Ghost. The dissertation on the "Death of Christ" placed no dependence on atoning blood. The exhibition as you justly remark was "distinguished for nothing but its emptiness."

"I said to myself the gospel of Christ is not here. The Holy Spirit with his enlightening and sanctifying influences has departed from this Institution which was by its founders devoted to 'Christ and the Church.' However venerable for antiquity, however respectable as a literary and scientific institution; as a religious institution, 'Iskaddah' has long since been written upon her walls. The glory of God has departed, yes, another gospel is taught here, which the fathers of New England never knew. An Institution, planted by the prayers and watered by the tears of the Pilgrims, has become a fountain, that annually sends forth streams to poison the minds and ruin the souls of the sons of the Pilgrims.

These young men, who, this day, complete their Theological Course, will go forth into the world and be leaders in society, and unless God opens their eyes, they will preach a gospel that will serve to keep their fellow sinners quiet in their sins and lead them to ruin. I recollected that Richard Baxter had said, "that a minister does not go to hell alone, but always draws down a shoal with him." These young men of respectable natural and acquired talents will be only "blind leaders of the blind."

Such, Messrs. Editors, were my reflections as I retired from the University Chapel. Would not the pious Hollis, could he be raised from the dead, weep tears of blood? Would he not say as Paul did to the Galatians, "though we, or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed; as we said before so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." No person, who possesses the spirit of the Pilgrims, can look at the past history and present state of this Institution without the most painful sensations. "How has the gold become dim! and the fine gold changed?" This Institution should be remembered by all the praying people in Massachusetts when they are at the throne of grace. The hearts of the officers and students of Harvard University are in the hands of God. He is able to make this Institution as it was at the beginning, devoted "to Christ and his Church." Until God shall work this revolution in this Institution, I cordially echo your sentiment, Messrs. Editors, "the fewer the better." HOLMES TERTIUS.

For the Boston Recorder.

Messrs. Editors.—I was not surprised at seeing the ably written article in the last Recorder, on the subject of the denial of the inspiration of the scriptures by the Christian Examiner. I had read previously in that work, the passages quoted by your correspondent, and understood them as he has done. In looking at the article however again, I find some evidence that the author did not design openly to deny the inspiration of the New Testament, and justice perhaps requires that this evidence should be presented.

The writer of the article in the Examiner says, "Concerning both him (St. Paul), and the other apostles, we believe that their minds were both enlarged and elevated by immediate communications from God, so that they were enabled to attain a correct comprehension of the character of the new dispensation."

Again, "The light from Heaven which shone into the minds of the apostles, giving them a view of the essential character of Christianity, and preserved them from all essential errors respecting it; & above all from superadding any human doctrine as a part of that revelation which they were to teach."

I do not attempt to shew the consistency of these passages with those quoted by your correspondent. I do not understand their consistency. These seem to admit, and those to deny, the inspiration of the scriptures, and a comparison of the two appears to indicate that the writer would value as highly the light of Cicero's philosophy, as the immediate guidance of God. I send these passages because they occur in the article, and your readers will wish to have the whole subject before them. HOLYOKE.

For the Boston Recorder.

SABBATH CONCERT.

"For all these things I will yet be inquired of, by the house of Israel, to do it for them."

One would suppose that all who love the Lord of the Sabbath, would welcome the proposal of a Concert of prayer for its observance, and rejoice to unite in it. But we fear many are still ignorant of the fact, that such an one has been established by the General Sabbath Union, and we hope information only is wanting, to induce every Christian to respond, "I will go also." We judge no man, but there is such an alarming indifference and contempt of this sacred day throughout our land, as indicates a defect in the prayers of Christians on this subject; and we frequently listen in vain on Sabbath mornings, to hear it remembered in our pulpits.

The General Union have appointed a Cioet concert of prayer for this object, on Saturday evenings from 7 to 8; when all who love this blessed day are requested to attend, and the Lord would rescue them from profanation in this land, and ministers are desired to observe it in their public prayers on Sabbath mornings. And is there one who hopes to spend an eternal Sabbath in heaven, that will refuse to unite in it? Let the people of God pray

without ceasing, and be agreed as touching this thing they shall ask, and brighter Sabbaths shall dawn on our benighted land and world; for praying breath is never spent in vain." Let not one be found wanting or practically say I pray thee have me excused. Let each hear that sentence addressed to himself, the Lord hath need of thee; and success is certain; prayer will induce effort, and their combined influence be irresistible.

Go! man of pleasure, strike thy lyre,
Of broken Sabbaths, sing the charms,
Ours are the Prophet's ear of fire,
That bears us to our Father's arms.

For the Boston Recorder.

CHRISTIAN CHARITY.

Messrs. Editors.—I beg leave through the medium of your highly valuable, and influential paper, to solicit the attention of your readers to the recent publication of the Rev. J. A. James on Christian Charity. It is one of the best illustrations of the 13. chap. of the 1st of Corinthians, which has appeared in a popular form, and is remarkably adapted to produce self-examination in those who profess themselves to be the disciples of the Lord Jesus Christ. At the present time, when it is to be feared that the religious reading of the community, consists principally of the periodicals, containing biblical criticisms, controversial dissertations, and missionary intelligence, it is very important to be able to point to works of a strictly practical tendency. It is not wished, that any of the correct religious journals should be neglected by any means, but that other writings incalculating the necessity of personal holiness, should be read likewise. If any one can read the work now spoken of, without deep compunction for past violations of the law of love, and without resolutions accompanied by fervent prayer for grace to amend in this particular, it is to be feared that he is but nominally a follower of Him in whose mouth there was found no guile. H.

SABBATH DEPARTMENT.

LOWELL SABBATH UNION.

[First Annual Report read Dec. 28, 1828.]

The friends of the Sabbath in our country have been led by considerations peculiarly urgent, to unite their efforts in support of an institution on which so many interests for time and eternity are suspended. They felt the claims of the Christian Sabbath, both as a civil and religious institution; they appreciated its importance to the temporal, as well as the spiritual welfare of mankind; they beheld with alarm a variety of causes operating with fearful efficacy to blot its very name from our calendar, or neutralize its moral influence on the community; and they were impelled by all the obligations of religion, philanthropy and patriotism to try whether their united example, and their simultaneous appeals to the good sense and best feelings of their countrymen, can avail to rescue the Sabbath from further profanation, and transmit its inestimable blessings to future generations.

We cannot pause here to consider the claims of the Sabbath either as a sacred, or a civil institution. But when we reflect, that it was appointed by God himself at the close of creation, and given to the parents of our race as the representatives of their whole posterity;—when we hear Jehovah renewing it with his own voice amid the awful glories of Sinai, and see him engraving it with his own finger among the other imperishable and unchanging principles of the Decalogue;—when we find it no where repealed by divine authority, but enjoined almost as frequently throughout the Bible, and enforced by the same eternal sanctions, as repentance, faith in Christ, or the worship of God;—when we see it for four thousand years observed as scrupulously as any other precept of the moral law by Patriarchs, Prophets, and all the saints of old;—when we hear our Saviour distinctly recognizing it after the abolition of the Jewish economy, see the Apostles introducing it by their example among the primitive disciples, and find it observed by the great mass of Christians from that time to the present as an ordinance of God;—when we remember, that the change of the day, from the seventh to the first of the week was made by Christ and his Apostles without affecting the grand principle of consecrating one seventh part of our time to the purposes of religion;—when we reflect, that all the reasons which rendered a Sabbath necessary, or desirable to the Jews and early Christians, must continue to operate with increasing force down to the end of time;—when we consider all this, we feel compelled to regard the Sabbath as a divine institution, and its moral obligations as binding alike on all mankind in every age and country.

But, whatever they may think on this point, all agree in their views of the Sabbath as a civil institution. Nearly every nation in Christendom has incorporated the Sabbath among its civil institutions, and employed it as a very important hand-maid to morality, social order, and the general improvement of Society. It is also introduced into the civil code of our country; it is recognized in the statutes of nearly every state in the Union, and its observance enforced not only by the power of public opinion, but by a variety of legal sanctions.

The importance of the Sabbath, whether considered as a civil or religious institution, cannot be too highly appreciated. It was emphatically made for man, and wisely adapted to promote his best interests for time and eternity. It furnishes the most effectual means ever devised for diffusing among the great mass of mankind knowledge and mental culture. It instructs men of every age and rank; it makes all either teachers or learners in the school of religion; it brings infancy, manhood, and old age to places of social devotion, and there imparts to them the richest instruction on subjects important alike to them all, and peculiarly fitted to interest their curiosity, and call into exercise the noblest faculties of the mind. The Sabbath has actually done more than all the other means that were ever employed, to promote the intellectual improvement of all, and especially of the lower classes of society. It is indeed the great luminary of our intellectual hemisphere; and, without its genial light, nine tenths of the population in Christendom might ultimately sink back into all the darkness of their former ignorance and barbarism.

The Sabbath tends also in a variety of ways to promote the temporal happiness of mankind. It furnishes a weekly season of rest, which the man of business needs to relieve the perplexity of his engagements, the statesman to unbend his thoughts from the cares of government, and men in every employment to diversify the dull routine of their occupations and recruit the exhausted energies of body and mind. It is peculiarly the poor man's blessing; for it forms his only effectual shield against that unfeeling avarice which might otherwise compel him to toil seven days in the week, and yet allow him no more than a pittance barely sufficient to preserve him from nakedness and starvation. It promotes neatness and comfort among the lower classes of society; it diffuses through all ranks softness and civility of manners; and tends, by fre-

quently bringing all men together on a level as the children of a common Father in heaven, to subvert their pride, to soften the asperities of their temper, and produce such an interchange of kind and respectful regard as must improve their general character, and greatly increase the amount of their social enjoyments. Where do you find the most filthy, famished and wretched of the human race? In the resorts of Sabbath-breakers—in the grog-shop, in the gambler's haunt, in those cellars, and garrets, and smoky hovels of mud and thatch, which have never been consecrated to the holy and delightful duties of the Sabbath. [To be Continued.]

SABBATH SCHOOLS.

From the Christian Mirror.

LESSON FOR THE FIRST SABBATH, SEPT. MATTHEW XVIII. 39-50.

Christ on the cross is insulted—a supernatural darkness covers the land—he cries out and expires.

By what actions did the passers-by manifest their contempt? By what language? Who joined in this mockery? (v. 41.) What aggravating language did the chief priests employ?—What Scripture was fulfilled? (Ps. 22: 8.) If he will have him—if he delight in him.

The thieves also, (v. 44.) i. e. one of them, for the other was a true penitent, (See Luke 23: 39-43.) Cast the same in his teeth—upbraided him in the same manner.

Sixth hour—12 o'clock, noon. Ninth hour—3 o'clock, P. M. All the land—i. e. probably the land of Judea only.

Some of them—said, He calleth for Elias.—These must have been some of the strangers, of whom there was always a great concourse at the passover, who did not understand the dialect then spoken at Jerusalem. CAMPBELL. Or, amidst the rude noise around him, they might not distinctly hear.

Took a sponge, (v. 48).—This being the most convenient way to reach a liquid to his mouth; and put it on a reed, that they might be able to reach his lips with it. This reed, as we learn from St. John, was a stalk of hyacinth, which in that country, must have grown to a considerable magnitude. This appears also to have been done in mercy, to alleviate his sufferings. ADAM CLARKE.

Let be, (v. 49).—Forbear, wait awhile. Yielded up the ghost—dismissed his spirit.

REFLECTIONS.

1. What a humiliating view of the human character is exhibited in the treatment which Christ received! It is a hard heart, that can contemplate without pity the execution of a wretch, who has forfeited life by his crimes. But here we see the rabble, the priests, elders, scribes, all exulting together at the sight of the Messiah on the cross, and giving vent to their feelings by the most contemptuous actions, bitter taunts, and profane mockery.

2. What a contrast to the character of unrepentant man is seen in the spirit and conduct of Christ! What mere man would have borne all those taunts with equanimity! What man, who had not imbibed his spirit, would have declined the challenge to come down from the cross, if he had possessed the power? But if Christ had thus done, where had been our hope of heaven? It will generally be seen on the review, that the most honorable victory is that which is gained over self, the conquest of the passions.

3. Sufferings inflicted for well-doing, should be borne with patience. For even hereunto are we called; because Christ also suffered for us, leaving us an example, that we should follow his steps; Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead should live into righteousness; by whose stripes we are healed.

4. Christ on the cross is the most interesting spectacle, at which men or angels ever gazed. Never was innocence presented in such a suffering condition in any other person. The character and emotions of the sufferer, as well as the external phenomena attending the crucifixion, the supernatural darkness, &c., single it out from all other examples, and lead us to inquire, "Why was this?" This inquiry is answered by the apostle; Him God hath left forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.—that He might be just, and the Justifier of him, who believeth in Jesus.

HOME MISSIONS.

For the Boston Recorder.

Extracts from a letter of a Missionary, who has the care of two feeble churches in Massachusetts—to the Ex. Com. of the Massachusetts Missionary Society.

FIRST IMPRESSIONS.

When in consequence of your commission, I first became acquainted with these churches, I thought there could not be another spot in New England, that presented so gloomy a picture to the eye of a Congregational minister. I found them fallen into extreme decay, and much of the very materials necessary to repair the ruin, removed to build other churches, or wrought into the synagogue of Satan.

Actual State of Things. The famine of a negligent ministry, and the pestilence of an immoral one, had preyed upon these churches for a whole generation. They were dwindled to a few aged people. It seemed as if they had been severed from the true vine. Few symptoms of life remained. Resuscitation seemed awfully uncertain. In one of them there could be found no articles of faith, no covenant, no records, no list of members, no written evidence whatever of its existence. And, so low were their views of duty, that the prospect of the speedy extinction of the Sabbath among them, was the first motive that roused some of its members to exertion. In the mean time, the education of the young had been strangely neglected, so that frequent instances of full grown ignorance, surprised and disheartened the stranger.

Such a state of things had invited preachers of other denominations. These men were many of them better fitted to rouse, than to guide, and establish. Revivals followed their labors; and among many true converts to Christ they numbered many supposed ones. They introduced some questionable practices, and roused many unbelievers to open scorn and opposition. Dissensions multiplied. Religious opinions and habits became unsettled. New Lights appeared—another name for strange errors in sentiment and practice—being seduced to believe they were led by the Spirit independently of the word of God; and many who were never taught, aspired to be teachers, and increased the evils they sought to remedy. In this darkness and

confusion many persons, some of whom seem to have been worthy men, and perhaps real Christians, withdrew from all religious societies, and forsook entirely the assembling of themselves together—a course which they pursue to this day. Thus gloomy were the religious circumstances of this people; and, as is generally the case—their temporal circumstances were no less so.—The soil exhausted—the young men chiefly away—the habits of the many strongly tinged with indolence and intemperance—the ground occupied for the most part by women, valetudinarians, the aged, roving pilots, and fishermen—such was the sad picture (in part) that was gradually unfolded to your missionary after his arrival.

What has been done?

"Injuries may be repaired, but ruins must be rebuilt; and, to rebuild is the work of time. Without a miracle, the desolations of fifty years cannot be restored in one, nor in ten, especially where we must wait for young timber to grow. Yet do I hope, that God hath sent me to this people in everlasting compassion, both to them and to myself; and that He that liveth and was dead, and is alive forevermore, is saying to these his most drooping churches, 'Because I live, ye shall live also.' I think that during the past year, our congregations have increased more than one half. In one of them there has been an interesting attention to the word of life. Ten, having given evidence of an evangelical hope, have united with the churches, three more stand propounded, and there are a dozen others or more, who I hope are sealed by the living God, and will ere long unite with us. Two Sabbath schools have been established on the most approved plan—Bible classes are connected with each—two libraries also, upon an enlarged plan, with provisions for their annual increase. One of our schools is manifestly much more flourishing than the other—owing I think, to its having been continued through the winter. It is an interesting circumstance, that on a late stormy Sabbath, the children of this school constituted nearly two thirds of my audience, so that I felt it my duty to address the sermon to them. A Tract Society has been formed, consisting of about sixty members, and subscriptions collected to the amount of about \$25. A Society for the promotion of Temperance has been formed with provisions for a quarterly meeting, and address, &c.—Such are some of the tokens, that the Lord will bring again the captivity of this people, and that this long neglected spot will share the influences of that Spirit, which in this favored age, hath gone forth to renovate the world.

Gratitude to the Tract Society.

"I cannot conclude, without expressing our great obligations to the Tract Society, and the high value we attach to its publications. Having distributed about 40,000 pages the past year, and witnessed their reception and effects, I can heartily concur in the encomiums so frequently bestowed on them. They are a glorious invention; and their composition should engage the best hours, and the best hands in our country."

RELIGIOUS INTELLIGENCE.

NEW MISSION IN THE EAST.

We have been favored with the following address of the Rev. Mr. Tomlin to the American Churches. Mr. T. is connected with the Mission established at Malacca by the London Missionary Society, with which he became connected early in 1827. His associates at that station were Messrs. Humphries, Collic, and Smith. Bangkok, or Bankok, is one of the principal towns of the Kingdom of Siam, situated at the mouth of the river Menam, and about 14 miles from Juthia.

To the Churches of America.

Having a good opportunity to send to America, by the ship Sackem, Capt. Coffin, and thinking some account of our Missionary proceedings at Bangkok would be acceptable, I have drawn up the following hasty sketch for the satisfaction of our American brethren.

Mr. Medhurst, of Batavia, some time back projected a missionary tour amongst the islands of the Indian Archipelago, hoping also to reach Siam or Cochinchina, in order to scatter tracts and scriptures at the numerous settlements of Chinese emigrants. Latterly Mr. Gutzlaff of the Netherlands Society and myself engaged to become his fellow travelers, but Mr. M. being more than once providentially hindered from prosecuting this enterprise, we at length ventured to embark without him on board a China Junk proceeding from Singapore to Siam. We left early in August last, and under the guidance and blessing of the Lord arrived in peace and safety at Bangkok a fortnight after. The Lord was pleased to go before and prepare our way so that we had a free and joyful entrance into this kingdom. At our first interview with the chief authorities, we obtained leave to reside in the capital, and prosecute our labors among the Chinese, who crowd this city in immense multitudes. We brought an ample store of the bread of life, and therefore lost no time in breaking it open and dispensing it to the people. During the first fortnight we were daily out, passing from house to house, conversing with the Chinese and giving them books. Whenever we came we almost uniformly met with a frank and hearty reception, and a ready and ample demand for our books, which we had the pleasure of increasing each succeeding day; and finally it became so urgent and clamorous that we had sometimes to fly from the people for safety. The enemy, as might reasonably be expected, was roused by these things, and we soon experienced some smart assaults from him. Surmises, and absurd and malicious charges, were thrown out against us in various quarters; but chiefly we were represented as spies come into the country for a very different purpose to what we avowed. The King himself caught the alarm, and fancying the books contained the main source of the evil apprehended, immediately ordered specimens of them to be translated into the Siamese language. And notwithstanding its being publicly and authoritatively declared that the King found nothing objectionable in the books, minions of government were sent out to take them away from the people, and our own house was daily beset with spies. The Chinese also were prohibited from receiving any more books from us. Seeing the storm thus suddenly and violently raging against us, but that shelter awhile till it should blow over, but that we sheltered awhile till it should blow over. The enemy having driven us from the open field and seeing us there shut up within the limits of a little wooden cottage, in an obscure sequestered situation, probably thought that he had sufficiently accomplished his purpose of putting a stop to the good work; but the Lord who knows how to take the crafty in his own devices woefully disappointed him, for He soon stirred up the hearts of multitudes to come unto us from all parts of the city and surrounding country, so that for three months in succession our cottage was almost daily crowded from morning to night with visitors wanting either books or medicine. We were glad to

see the people were not much intimidated by the royal prohibitory decrees, but readily took the books, only using the precaution to wrap them up in a cloth in order to conceal them from the vultures, who were still hovering, and ready to pounce upon every morsel of the bread of life given to the poor people. And so abundant was the demand that we distributed in this quiet way more books than we could have done, had we still been allowed to go abroad wherever we liked and give them to whomsoever we pleased. But all this while the enemy was by no means inactive, and a mere idle spectator. At different times we had a few smart conflicts with him; but I shall only notice one which occurred at an early period when the enemy mustered all his forces and endeavored to banish us utterly from the country. Seignor Carlos de Silveira, the Portuguese consul, who had treated us with great hospitality, and kindly furnished us with a cottage, was now ordered to turn us out, and an English merchant about to visit Bangkok was requested to take us out of the kingdom. We immediately appealed to the Phra Klang, minister of Foreign Affairs, wishing to know the cause of this persecution, and why we were to be driven out of the country without any offence being proved against us, or a hearing granted. We appealed for protection to the recent treaty with England, so long as we violated none of its articles, and moreover claimed an equal right with the Romish Fathers who are suffered to remain here without the least molestation. Should they still persist in banishing us, we requested a written document to be put into our hands by the Siamese Authorities, mentioning the reason for sending us forcibly away, which might be satisfactory to our own government. The Phra Klang however was not disposed to carry things with a high hand against us, but willing rather to compromise the matter. His fears of the English were doubtless a powerful auxiliary in our favor. He said he saw no reason why we might not remain if we would only be a little more sparing of our books, and imitate the good Padres who stayed quietly at home, and made no stir among the people. We left the Phra Klang on very friendly terms without pledging ourselves to follow the example of these worthy Missionaries Apologetes. Indeed we have good reason to suppose they have been our worst enemies, underneath and at the bottom of this, and perhaps all other persecutions that have been raised against us. On this occasion the Phra Klang himself had not one thing to allege against us, and seemed far from being inimically disposed. Since then the Lord has restrained the wrath of our adversary, and we have experienced only a few slight interruptions, and have had on the whole much peace and quietness in our labors, which through the blessing of the Lord have been very refreshing to us. The precious seed of divine truth has been scattered abroad abundantly in this barren land, and we have a good hope that a blessing from on high has already been poured out upon it, and here and there we discern some appearance of the tender blade springing up. Many came two, three, four and even five days journey from the interior for books. Not a few seemed to be diligent readers and serious inquirers after the truth. Several read the whole of the O. and N. T. through, and notwithstanding our stock continued a great variety of books and tracts, they were insufficient to satisfy the craving appetites of many persons, for they had soon gone through the whole and pressed us earnestly for more. In some instances we have witnessed unfeigned joy on hearing the glad tidings of the gospel, and have received letters at different times gratefully acknowledging the precious boon of the "holy books."

The abundant blessing of the Lord rested also upon our humble labors in the medical department. For several months the room was daily crowded with a wretched squalid group of impotent and sick people, much resembling a parish dispensary at home, and the power and goodness of the divine Physician were signally displayed towards those poor wretched heathen, so that by the use of ordinary means, under his blessing, multitudes were restored in a few days from the most inveterate diseases. Having only a small stock of medicines we were soon brought into straits, and were obliged to buy, beg, and borrow wherever we could, and laid some heavy contributions on the private chests of our friends. And here we would take occasion gratefully acknowledging the kindness of Captain Coffin who cheerfully rendered us every assistance (and that not small) in his power, and has, from the first moment we became acquainted with him, proved a steady, useful, and kind friend. During a few weeks at first our visitors were mainly Chinese; but the Lord stirred up in succession all the various nations that constitute the mingled population of this city; Cochinchinese, Burmese, Peguans, Laos, and Cambodians came to us in turn, and some of them, particularly the Burmese, in vast numbers. And though we have mainly had to do with the poor, yet persons of all ranks from the prince to the peasant have also sought relief at our hands. Very lately the Lady of "Ma ha yo Ta," a Pagan nobleman who commanded the Siamese forces on the frontiers of Martaban during the late war between the English and Burmese, was a patient of ours and subsequently her husband also. Just now we have the children of two royal Cambodian princes under our care.

During the last two months our visitors have chiefly been Burmese and Peguans (or more properly Moans) and a while ago hardly any but Burman priests and nuns. This people reside here in considerable numbers, and have two or three different camps and as many pagodas amply supplied with priests. In an excursion lately we visited one of these camps, and were greeted in a most friendly manner by many of the poor people who had come to us for medicine, and were very kindly received also by their priests, with whom we had a little broken conversation in Siamese. Having thus come much in contact with this people we feel much interested in their spiritual welfare and should be happy if we had the Burman Scriptures to put into their hands. We have just written to Dr. Judson, acquainting him with these stray sheep of his, and requested a supply of spiritual food, which we will endeavor to minister to them in his absence. Before closing this account, a few remarks on the nature and importance of this place as a missionary station may not be unsuitable.

The Chinese are the most prominent and efficient part of the whole population at Bangkok, and, as in all other places where they are found in the East, form the life and spirit of the whole. Their number here is so overwhelming as to be sufficient to stamp their own name and character on the whole mass, so that a stranger might naturally enough suppose himself in a Chinese rather than a Siamese city. Indeed when compared with the scanty remnant of Siamese, the vast multitude of them is almost incredible to any but an eye witness, therefore for the better satisfaction of our friends I will give a copy of the last year's census below, made by the Siamese government. At first sight of it we were quite astonished; but as there is no conceivable

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Mr. William
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Mrs. Ann
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Elisha Jones,
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8th of Aug.
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HYMN TO THE SPIRIT,

MISCELLANEOUS.

DEFERRED ARTICLES.